CHURCH MATTERS.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer-meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7.45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M.; Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer meeting Thursday evenings. Young People's meeting, Sabbath evening at 6.30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school at 2.30 P. M. Prayer meeting, Thursday evenings at 7.45. Class meetings, Tuesday and Friday evenings at 7.45.

THE WESTMINSTER PRESBYTERIAN CHURCH—Fremont Street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal)—Liberty Street.—Rev. W. G. Farrington, D. D., Rector. Morning service, 10.30 o'clock. Second service, 4 P. M. Sunday-school at 2.45 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello, Pastor. First mass, 8.30 A. M.; High mass, 10.30 A. M.; Vespers, 3 P. M. Sunday-school, 2.30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield Avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watsessing).—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30. Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10.30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7.45.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10.30. A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wedesday evening.

HOPE CHAPEL.—Sunday-school every Sabbath at 3.30 P. M. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath-School held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.30 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS—Rev. W. H. Brodhead, Leader.—Meets on Wednesday evening of each week, at 8 o'clock, in the Sunday-school rooms of the First Presbyterian Church. Sunday-school teachers, workers, and friends are cordially invited.

THE WESTMINSTER SOCIETY OF YOUNG PEOPLE had a "Talk Evening" last night. Dr. W. H. White made the "Talk." More information will be given in next week's CITIZEN

REV. W. H. BRODHEAD, of Woodside, occupied the pulpit of the Westminster Presbyterian Church on Sabbath last. Those who have had the privilege of attending the weekly Normal class were not disappointed in the hearing of two interesting practical sermons. At the commencement of the morning service a few moments were devoted to "the little folks;" in a talk, which though simple enough for them to understand and to enjoy as being intended especially for them, was mature enough to interest the older ones. The sermon was a plain and simple presentation of the divine and human nature of Christ, the Saviour. "The divine mind in a human body," and His loving, sympathetic, trustful nature were tenderly and reverently dwelt upon. The statement that it is not so much theology—the science of knowing God—that is needed by the mass of the people to-day, as Christology, because it is through Christ that we know God and come to Him, met with a hearty response in more than one heart.

In the evening the speaker took for the foundation of an expository discourse the 5th chapter of 2d Kings, the cure of Naaman, and as he read the chapter and made his practical comments and applications with very apt illustrations—as he expressed it in the morning notice of the service, "read between the lines"—it was evident the speaker knew much of human nature, of the temptations and failures and successes of business and home life.

Annual Parish Meeting First Presbyterian Church.

The election of Trustees of the First Presbyterian Church took place on Wednesday evening. The following gentlemen were chosen: Henry P. Dodd, H. H. Biddulph, Samuel Peloubet, Dr. H. E. Richards, Benjamin Haskell, W. W. Schouler, Frank R. Batchelder.

The report of the Board of Trustees for the year 1883 showed that the expenses of the church had been met, and that the liabilities of the Parish consist of a mortgage of $4,800 on the parsonage, and $1,200 on what is known as the Sunday-school lot. The committee on the new organ reported that the expenses so far had been paid, and that all further charges would be met with the balance on hand and subscriptions still due.

The report of the Committee on Sunday-school rooms showed that the work had been finished, and the bills all paid. The report was accepted and the Committee discharged.

As it appeared from the statements of the Trustees that some modification of the existing system of voluntary contributions was desirable, the matter was referred to the incoming Board, with the suggestion that a minimum rental might be fixed upon the pews, varying according to their position and desirability. A petition was presented to the meeting signed by a number of the residents of the town, who live quite near the church, asking that the ringing of the bell on the Fourth of July be discontinued at an hour earlier than 6 o'clock in the morning, or later than 7 o'clock in the evening of that day. The discussion which followed showed that the ringing of the bell at an unseasonable hour is a real annoyance to the older portion of the community near the church. On the other hand, it appeared that the bells of the other churches were ringing at sunrise and at sunset, and that the same was ordinarily recommended in the proclamation of the Governor. The petition was therefore refused, and the trustees requested to ring the bell at the rising and the setting of the sun and at no other hour.

The Sign of the Son of Man in Heaven.

Matt. 24: 30.

To the Bloomfield Citizen:

Eight hundred years before the songs of the angels announced the first advent, an ancient Seer thus graphically gives the trumpet note, of the times of restitution, spoken of by the mouths of all the holy Prophets since the world began [Acts 3: 20.] "I will show wonders: in the heavens and in the earth—blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2: 30. Our Saviour, in answering the question "what shall be the sign of thy coming, and of the end of the world?" gives one of the longest discourses in his ministry. It is recorded in Matthew, chapters 24 and 25; Mark 13; Luke 17 and 21. As this was the great theme of all the Holy Prophets, and is mentioned about three hundred and fifty times in the New Testament, it would seem of some importance to the followers of Him who said that "he that doeth the will of my Father, which is in heaven the same is my mother, and sister and brother." Matt. 12: 50. In answering the question he said that in the catalogue of events which were to take place, in the march of the ages, there will come a time when there will be great tribulation, such as never was since the beginning of the world to this time; no, nor ever shall be." This has reference to his people only, for he adds, "for the elects' sake, those days shall be shortened." "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken." And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of the trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." He then declares that as the budding fig-tree is the sure precursor of summer, so these signs would be the sure token of his coming, in view of which he commands his servants to lift up their heads and rejoice, assuring them that heaven and earth will pass away ere his words will fail. "Verily, I say unto you, this generation shall not pass till all these things be fulfilled." ("This generation" can only refer to the one who see the signs mentioned).

In the forty-fifth verse he gives the "meat in due season" message. Its character is apparent by what the evil servants say in the forty-eighth verse: "My Lord delayeth his coming." After pronouncing their fearful doom he proceeds to the great culminating sign, that must precede the advent, whether it comes now or in the limitless future. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Five were wise and five foolish. While the bridegroom tarried they all slumbered and slept. This shows that *time* was an important element in the "meat in due season" message. While thus slumbering, a cry, either from the heavens, or the lamp of truth, (the Bible) or both, is heard. It is the startling cry, "Behold the Bridgroom; go ye out to meet him."

Have these signs and history been fulfilled in their order during the life of some of the present dwellers on our planet? The first sign mentioned by Joel "blood, fire and pillars of smoke" were doubtless partly accomplished in the Aurora Borealis. It will be a surprise to many when they are told that there is no record of these phenomena in any book printed previous to A. D. 1716. In that year London was appalled with their fearful grandeur. The tribulation or persecutions that had existed for centuries under the Papal power, during which fifty millions of Christians suffered martyrdom, ended about the middle of the last century. On its track followed the first sign given by the Saviour. In seventeen hundred and eighty the sun was supernaturally darkened from morning to night, fowls retired to roost, the Legislature at Hartford adjourned, consternation and a general expectation that the day of judgment was at hand was universal in New England. The moon, although at its full, did not give a ray of light. A similar dark day was reported in France, 1789, and one in England, in 1806. If the falling stars, Nov. 12, 1833, were not a fulfilment of the prediction of our Lord, it cannot be verified. Professor Olmsted, of New Haven, said it was the most wonderful display of celestial fireworks ever seen, and a more complete representation of a tree "casting its untimely leaves," when shaken by a mighty wind, cannot be conceived.

Luke adds, 21: 25, to the signs—"sea and waves warning, distress of nations with perplexity, men's hearts failing them in looking after those things coming upon the earth, for the powers of the heavens shall be shaken." The records as given to the public press the world over for 1883, show that the Evangelist did not overdraw the picture. Fifty years since, a man, by the name of William Miller, in studying the Prophecies of Daniel, and strictly following in the wake of all the reformers—Bishop Newton, Isaac Newton, and others—came to the conclusion that the seventy weeks (490 years) of Daniel 9th were cut off, and the first section of the "twenty-three hundred days' vision" of Dan. 8th, which was to reach to the last end of the indignation, to the cleansing of the sanctuary, ending the seventy weeks; (with the great men mentioned), at the death of Christ A. D. 33, 1810, added, would end the vision in 1843, or 1844. A great wave of excitement and study of the prophetic word followed. Many went out to meet the bridegroom. The bridegroom tarried. The "foolish" Millerites scattered like autumn leaves. Many denied the faith. Some, however, like the stones standing in the midst of Jordan where the feet of the priests, bearing the ark of the Lord of all the earth, stood firm, have stood unto this day. Many have fallen asleep, expressing the belief that they were forty years too early in their calculations, that the seventy weeks ended with the entire destruction of the Jews. Dan. 9th, 24. In the midst of the week the people of the Prince that was to come, would cause the sacrifice and oblation to cease Dan. 9th, 27. This occurred according to Josephus, July 15, A. D. 70. The last fortress (Masada) fell in A. D. 74. The great cardinal position of Millerism always has been that the seventy weeks are the first section of the twenty-three hundred days. The crisis, therefore, may be expected at any moment. The sign of the Son of man is now due, in the heavens. "A sun-spot" that will cause many to cast the idols of silver, and their idols of gold to the moles and the bats is imminent. At the time appointed the end shall be, Dan. 8th, 19.

The morning was fair when Lot went out of Sodom. Not a cloud obscured the landscape, but ere the flying pilgrims had made much progress they looked and behold! the smoke went up as the smoke of a furnace. As it was in the days of Lot, so shall it be when the Son of man is revealed. "Remember Lot's wife" are the words of the loving Jesus. Read them in Luke 17th.

H. A. GHITTENDEN.

MONTCLAIR, Jan. 15th.

Jersey Railroad Fares.

If New Jersey and other suburbs are to hold their own against the upper end of New York Island, it is obvious that railroad fares must come down. The object is one of especial interest to Newark and the surrounding towns; for their distance from the city is about the same as that of the upper part of the island. The elevated roads furnish transportation during those hours of the day when workingmen of all classes go to work and return home for ten cents for the round trip. The single fare to Newark, for example is twenty cents, and the excursion rate thirty cents, or three times the excursion rate on the elevated roads. The commutation rates are of course lower, but still high as compared with the elevated railroads rates.

The subject of a reduction of fare has been a good deal agitated of late, especially in Newark; and meetings of merchants and others have been held to urge the subject upon the attention of the railroads. A liberal policy on their part would do much to develope these suburbs which, in the near future, ought to afford a vast number of cheap homes. A ten-cent fare to Newark, and corresponding rates to other points within fifteen miles of New York, would have a powerful influence in causing the empty places to be filled up.—*Newark Daily Advertiser.*

THE daughter of a Texas cattle king has just returned from Paris, where she says she walked through the Toora-looral, and visited a shottoe where she saw the statutes of Physic and Catherine de Medicine.

DIED.

BLISS.—At East Hampton, Conn., at the residence of Philo Bevin, Jennie Louise, aged 12 years and 7 months, eldest daughter of Edward A. and Emily H. Bliss.

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